

عَائِه and رَجُلٌ عَائِه are like مَائِه and مَاَه, and رَجُلٌ عَائِه is like كَيْشٌ صَانٌ [so in my original, but correctly عَائِه and ضَائِنٌ: both app. mean *A man having some moral bane or malady*]: accord. to IAar, عَاهُونَ [the pl. of عَاهٌ] signifies persons *having in them what occasions suspicion, and what is evil, or corrupt.* (TA.)

عَائِهٌ *A raising of the voice, calling or calling out, or doing so vehemently:* (K:) a word from which they form no derivative. (Sgh, TA.)

مَعُوَهٌ and مَعِيَهٌ *Smitten with what is termed عَاهَةٌ* [expl. above]: (Msb, TA:) applied to مَالٌ [i. e. camels, or cattle]: (TA:) and to زَرْعٌ [or seed-produce]; (Msb, TA;) as also مَعُوَهٌ [so in my original, a mistranscription for مَعِيَهٌ]: and to a man, as meaning *smitten therewith* فِي نَفْسِه [in himself] and فِي مَالِه [in his camels, or cattle]: and in like manner مَعُوَهٌ applied to طَعَامٌ [or food]: (TA:) and مَعُوَهَةٌ applied to a land (أَرْضٌ), (S, K,) meaning *having what is termed عَاهَةٌ*. (K.)

مَعُوَهَةٌ [A cause of what is termed عَاهَةٌ, q. v.] مَعُوَهَةٌ طَعَامٌ ذُو مَعُوَهَةٌ means *Food that affects him who eats it with what is termed عَاهَةٌ*. (IAar, TA.)

مَعُوَهَةٌ *A place in which one remains, stays, or abides.* (Az, TA.)

مَعُوَهَةٌ; and its fem., with ة: see مَعُوَهَةٌ.

عوى

For words mentioned under this head in many of the lexicons, see art. عو.

عى

1. عَى بِأَمْرِه (S,) or بِالْأَمْرِ (MA, Msb, K,) and عَنِ الْأَمْرِ (MA,) and الْأَمْرُ also, (MA, and Ham p. 717,) and عَيْبِي (S, Msb, K,) [which is the original form,] but عَى is more common, (S, TA,) and عَى بِهِ is not allowable, (TA,) first pers. عَيْبِيْتُ (S,) pl. عَيْبُوا (S, TA,) like حَيْبُوا [from حَى and حَيْبِي], (S,) and عَيْبُوا also, which is used by a poet, (S, TA,) aor. يَعْيبُ (Msb, TA,) inf. n. عَيْبِي (S, TA;) as also تَعَيْبًا, and تَعَايَا, and اسْتَعَايَا; (K;) *He found not the right way, or manner, (S, Msb, K, TA,) that he desired, (K, TA,) or the way, or manner, of his acting [i. e. in which he should act], (TA,) to perform, or accomplish, his, or the, affair:* (S, Msb, K, TA;) or *he lacked power, strength, or ability, for it;* (MA, Mgh, K, TA;) and *was unable to perform it, or execute it, thoroughly.* (K, TA.) [Hence,] one says, شَفَاءُ الْعَيْبِ السُّؤَالُ † [The remedy of inability is the asking information]. (TA in art. شَنِى.) — And in like manner one says, عَى عَنْ حُجَّتِه (Msb, TA,) and عَيْبِي, aor. and inf. n. as above, i. e. *He found not the right way, or manner, of adducing*

his argument, plea, or evidence. (Msb, TA.) — And عَى فِي مَنْطِقِه (S, Msb,) and عَيْبِي (S, Msb, K,) aor. as above, (Msb,) and so the inf. n., (Msb, K,) *He found not the right way, or manner, in his expressing of his ideas:* (Msb:) or i. q. حَصَرَ; (K;) or [nearly so, i. e.] عَيْبِي [or عَى] signifies *he was, or became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech; like حَصَرَ, except that the latter denotes what is by reason of shame and confusion of mind, or some [other] accidental cause:* (TA in art. حَصَرَ, from the Expos. of the "Mufaṣṣal" of Z:) الْعَيْبِي is the contr. of الْبَيَانُ [q. v.]: (S, TA:) or, accord. to Er-Rághib, it is *an inability that ensues to one who has taken upon himself an affair or a speech.* (TA.) One says, جَاءَ بِالْعَيْبِ وَالْتَمَى [app. meaning *He exhibited much impotence of expression*]; (S and K and TA in art. شَوَى;) using the latter noun as an imitative sequent to the former [for the purpose of corroboration]. (TA in that art.) — And عَيْبِيْتُ *I was ignorant of it:* (K, TA:) originally meaning *I was unable to give information respecting it when asked, by reason of ignorance of it.* (TA.) One says, لَا يَعْيبُهُ أَحَدٌ *No one will be ignorant of it.* (TA.)

2: see the next paragraph.

3. مَعَايَا [inf. n. of عَايَا] signifies *The saying, or doing, a thing to [the understanding of] which the right direction is not to be found:* (S:) or, as also تَعْيِيَةٌ [inf. n. of عَيْبِي], *the uttering speech to [the understanding of] which the right direction is not to be found;* (K, TA;) *making one's speech enigmatical, or obscure; syn. اِنْعَازٌ: or doing a deed to [the understanding of] the way, or manner, of which the right direction is not to be found.* (TA.) One says, اِيَّاكَ وَمَسَائِلَ الْمَعَايَا [Avoid thou the questions of enigmatical, or obscure, diction; for they are difficult to be endured]: and عَايَاهُ, [He addressed to him enigmatical, or obscure, speech, (like اِنْعَازٌ, and حَاجَاهُ, and لاغَرُهُ)] inf. n. مَعَايَا. (TA. [See also اُعْيِيَةٌ.]

4. اُعْيَا [He was, or became, disabled, or incapacitated]: you say, اَعْيَا عَنْ الْجَمَاعِ he was, or became, disabled, or incapacitated, from copulation; syn. عَرَسَ. (IKṭṭ, TA in art. عَرَسَ.) — *He was, or became, fatigued, tired, or wearied,* (Mgh, Msb, K, TA,) in walking, or going, (S, Msb, K, TA,) said of a man (S) [and of a beast]. You say, اَعْيَا بِهِ بَعِيرُهُ, both meaning the same [i. e. *His camel became jaded, and lagged behind with him*], aor. يُعْيِي, and some incorporate [one عَى into the other, transferring the kesreh of the former عَى to the ع], as is done in a verse of El-Hotei-ah. (TA.) — اَعْيَاهُ *It made him to be without power, or strength, or ability; disabled, or incapacitated, him;* (S, MA, TA;) said of an affair; (S, MA;) and [app. in like manner] of God. (S.) It is also said of a disease, meaning *It disabled him, or incapacitated him, from curing it:* (K, TA:) [or] one says of a

difficult disease, for which there is no cure, كَانَتْ اَعْيَا الْاَطْبَاءَ [It is as though it disabled, or incapacitated, the physicians; or frustrated their skill; or baffled them]. (S, TA.) And a poet says, (namely, Amr Ibn-Hassán, TA)

فَإِنَّ الْكُثْرَ اَعْيَانِي قَدِيمًا
وَلَمْ اَقْتِرْ لَدُنْ اَتِي غَلَامًا

[And, or for, abundance of wealth baffled my attempts to obtain it of old; but I have not been poor from the time of my being a boy]: (S, TA:) he means, I have been in a middling condition; not very poor, nor able to collect much wealth: but some relate the verse otherwise, saying اَعْيَانِي i. e. "rendered me humble, lowly, or submissive." — Also *He, (TA,) or it, (Msb,) or going or journeying, (MA, K,) fatigued, tired, or wearied, him;* (MA, Msb, K, TA;) namely, a man, (Msb,) or a camel. (K.) — And you say, of an affair, (S, TA,) or a thing, (MA,) اَعْيَا عَلَيْهِ (S, MA, TA,) and تَعَايَا, and تَعَايَا (S, TA,) all meaning the same, (S, TA, PS,) as also اسْتَعَايَا (TA,) i. e. *It was, or became, difficult, or arduous, to him;* (MA, TA;) or [impracticable, i. e.] such that he found not the right way, or manner, to perform it, or accomplish it; (TA;) or veiled, or hidden. (MA.) — مَا اَعْيَاهُ [How wanting is he in ability to find the right way, or manner, of acting! or how impotent is he! &c.]. (S and K in art. شَوَى: see 4 in that art.)

5. تَعَايَا عَلَيْهِ: see 1, first sentence. — تَعَايَا عَلَيْهِ: see 4, last sentence but one.

6. تَعَايَا عَلَيْهِ: see 1, first sentence. — تَعَايَا عَلَيْهِ: see 4, last sentence but one.

10. اسْتَعَايَا عَلَيْهِ: see 1, first sentence. — اسْتَعَايَا عَلَيْهِ: see 4, last sentence but one.

عَى and عَيْبِي (S, Msb, K, TA,) the former of which is the more common, (TA,) are epithets denoting the agent of the verb in the phrases عَى بِالْأَمْرِ (Msb, K) and عَى عَنْ حُجَّتِه (Msb) and عَى فِي مَنْطِقِه [i. e. they signify *Unable to find the right way, or manner, &c., in relation to an affair, and an argument or the like, and in the expression of his ideas; agreeably with the explanations of these phrases in the first paragraph of this art.:*] and عَيَانٌ (K) and عَايَا (S, K) signify the same, (S, K,) in relation to an affair and to the expression of one's ideas: (S:) the pl. [of عَى] is اُعْيَا and [of عَيْبِي] اُعْيِيَا; (S, K;) Sb says, Yoo has informed us of this; and he says, we have also heard some of the Arabs say اُعْيِيَا [as above] and اُعْيِيَا. (S.)

اُعْيَا An incurable disease; (K;) a difficult disease, for which there is no cure; as though it disabled, or baffled, (اُعْيَا) the physicians. (S.) [Hence,] one says, الدَّاءُ الْعِيَاءُ الْحَقِيقُ [The disease for which there is no cure is stupidity]. (TA.) — See also عَايَا.

عَى: see عَى. — Also A stallion-camel that